Pam
Af-So,
South Africa -
Missions

210

THE

LONDON MISSIONARY SOCIETY

IN

SOUTH AFRICA:

A RETROSPECTIVE SKETCH

BY

JOHN MACKENZIE,

TWENTY-FIVE YEARS MISSIONARY IN BECHUANALAND;
LATE DEPUTY-COMMISSIONER OF BECHUANALAND;
AUTHOR OF "AUSTRAL AFRICA: LOSING IT OR RULING IT," ETC.

PRICE TWOPENCE.

London:
PUBLISHED BY THE LONDON MISSIONARY SOCIETY,
14, BLOMFIELD STREET, E.C.

1888.

INTRODUCTION.

"GO ye into all the world, and preach the Gospel to every creature," was a command given by our Lord to believers and followers as such, and not to any class or order of Christians. Where an individual Christian is not enthusiastic about his religion and anxious that others should understand it and be blessed by it, his Christianity is stunted and defective, and not according to the mind and will of the Master. It needed, however, the iron hand of persecution to impress this duty upon the first Christian Church; and the churches of the Reformation were over a hundred years old before they bethought them that they were all without at least one essential lineament of a true Church of Christ, and one which was possessed by the Church from which they had separated—that of a propaganda or missionary function. It was, perhaps, to be expected that a National Church would satisfy itself with work for the nation; that bishops would content themselves with the work of their bishoprics; and that parish clergymen would consider that their duties were confined to their own parishes. But to the extent that Christian churches and Christian men were influenced by this isolating sentiment, to that extent were they and their church system radically defective. Both in Europe and in America there arose among Protestants in the end of last century and the beginning of the present a growing sense of responsibility as Christians for the fulfilment of the last command of their Saviour; and definite efforts were commenced to evangelise the pagan nations. Something akin to the primitive faith in the power of Christ and of Christianity took possession of many Christian people in Britain, America, and the

Continent of Europe; and "the Missionary Society, commonly called the London Missionary Society," was one of the earliest fruits of the new movement which really completed the symmetry of the churches of the Reformation by providing them with a propaganda. The missionaries were of various denominations and different nationalities. They agreed in having one Lord, one faith, and one baptism; and one common and vigorous belief that all men were capable of being blessed by Christ, and that Christ was both able and willing to bless men without respect to race.

CHAPTER I.

South Africa as a Mission Field Eighty Years ago.

One of the fields in which the "Missionary Society" put forth its new zeal for the old Gospel was the remote and little thought-of region of the Cape. A more trying or difficult field for Christian work could hardly be conceived than was presented by South Africa at the time of the commencement of missionary work there. It is true that there were always a few of the better portion of Cape European society who approved and welcomed the missionaries; but in the minds of the great majority of the white community their presence was not to be endured, and their work was simply execrated. A large portion of the white population were steeped in the grossest ignorance, and had almost entirely ceased to have contact with outside civilisation. Their clothing was chiefly the dressed skins of the animals which they had killed in the chase. Their houses were often mere hovels; indeed, in numerous instances they had no house at all, but lived in tents or wagons, moving from place to place with their flocks and herds, "which," says a South African historian, "had become with them, as with the Hottentots, their sole source and representative of wealth."

With reference to the native races among whom the missionaries commenced their labours, the Cape slaves were a mixed people, but chiefly captured from Madagascar and the south-east coast of Africa. There was also a Malay (Mohammedan) element, introduced into the country by those who were at once masters in the Indian Archipelago and at the Cape. As to South African races, the reader will please to note carefully that, philologically, there are only two families of natives in all South Africa—the Gariepine, or yellow and oblique-eyed people, and the Bantu people, who are of a more dusky hue. The Gariepine* family include the Hottentots, Namaquas, Korannas, and

* Gariep is a native name for the Orange River.

Bushmen. They were found by the first Europeans in possession of the south-west portion of the continent, and at the commencement of the present century the Hottentots spreading eastward came into contact with the Bantu Kafirs in the district of Grahamstown, who were then spreading westward. The Gariepine people were pastoral in their habits, and preferred the banks of rivers for their flocks and herds. Like some of the tribes of North Asia, whom they otherwise resemble, they made huts with mats spread over slender bent poles. When they wished to move they folded up their mats and slender poles, and carried them on the backs of oxen to their next grazing ground. It was chiefly among the Gariepine people in the Colony and on its northern border that the London Missionary Society carried on its early labours.

The Bantu family include many clans or tribes, such as the (Ama)-zulu, (Ama)pondo, (Ama)xosa, (Ba)suto, (Ba)tlaping, (Ba)rolong, (Ba)kwena, (Ma)tebele, (Ma)shona, &c. The Bantu people inhabit Africa from its south-east coast up to and beyond the Equator. The missions in the Lake Region and on the Congo are carried on among clans of this great family of mankind. Comparative philology shows that the Bantu people are more closely allied to the islanders of the South Seas than to the Gariepine people, who are their neighbours in South Africa. With the latter people the Bantu family have no affinity either in language, religion, or customs; the only thing which they have in common is their woolly hair.

The learned and accomplished Dr. Van der Kemp, of Leyden and Edinburgh, accompanied by three other missionaries of the London Society, landed at the Cape in March, 1799. They had been preceded in South Africa by the Moravian Brethren. As early as 1737 George Schmidt had opened a mission at Genadendal, among the Hottentots. Success crowned his Christian efforts, and after some nine years forty-seven converts had been baptized and a school for children had been begun. Such was the vehemence of the opposition by the white population at this time to the instruction of the Hottentots, that Schmidt was forced to leave the country; and it was not till 1792 that the repeated prayers of the Brethren in Germany prevailed with the Council of the East India Company in Holland, and permission was given to recommence the mission at Genadendal.

Great political changes took place in South Africa at this time which demand attention, as they directly affected the work of the missionaries. The Dutch East India Company had occupied the Cape since 1652 as a place of call for their fleet on its way to and from their East Indian possessions. Although the mixed European population at the Cape had spread considerably, and had been enriched by the arrival, in 1688, of a number of French Huguenots—refugees from the oppression of Louis XIV.—the peculiar arrangements of the Dutch Company repressed the growth of the Colony, and imposed galling restraints upon the people. Indeed, the appearance of the English in 1795 saved the Dutch Company from facing serious difficulties at the Cape at this juncture, as disaffection had given place to open rebellion, and the rebels had proclaimed their independence in two different parts of the country. It is well also to state clearly another fact in Cape history which ought to be generally known. The Cape was first conquered by the English in 1795, but was handed back to Holland at the Peace of Amiens in 1802. As is well known, this peace was of short duration, and in 1806 the Cape was again taken by the English after an engagement with the Dutch troops, the object on both occasions being to prevent a first-class naval station from falling into the hands of the French. The twice-enacted conquest was succeeded by a settlement after the termination of the European war in terms of which the Dutch Government ceded to England, among other things, its supremacy in South Africa; while England paid to Holland the sum of six millions sterling. So far as European politics are concerned, therefore, our supremacy in South Africa dates from the European arrangements which were come to at the conclusion of the Napoleon wars, and rests not merely on conquest, but on friendly and peaceful settlement.

It thus happened that while the Moravians in 1792 recommenced their mission under the Dutch East India Company, the efforts of the London Missionary Society were begun under English auspices in 1799, and were carried on in the interval during which General Janssen had charge of the Colony as Governor—not under the East India Company, but under the Dutch Republic. It is said that the Boers earnestly proposed to General Janssen that Van der Kemp and the other missionaries should be expelled; but the Governor indignantly

refused to do this, and in his general arrangements for the administration of justice on the frontier, as well as his open encouragement of missionary effort, this able officer showed that he had at heart the interests of every class of the people. His conduct showed also that he had great confidence in Dr. Van der Kemp and the other missionaries. One has all the greater pleasure in mentioning this circumstance, inasmuch as afterwards the teaching of the coloured people was usually advocated by the English, and opposed by a party among the Dutch-speaking people; whereas on this occasion the enlightened Governor of the Colony and the accomplished missionary at Bethelsdorp were both natives of Holland.

CHAPTER II.

The Gariepine Missions—Missionary Institutions.

Within the Cape Colony, for many years, the missionaries had to contend with the gigantic obstacles of serfdom and slavery. The Hottentots, it is true, were not reduced to slavery by the Dutch; but the position of serfdom which they occupied had probably little to make it more desirable than actual slavery. It was recognised by law that if a Dutch master formally gave a piece of meat to the child of his Hottentot servants, and the child accepted it at his hand, the child became there and then indentured to his parents' master till he should reach the age of twenty-five. In one matter only were the serfs more favourably placed than the slaves—the latter could be separated and sold; the serfs were never saleable.

As to the condition of the slaves at the Cape in connection with Christianity, I shall quote the following sentences from Mr. Theal's "History of South Africa":—

"According to the Dutch law no baptized person could be a slave, and this law, which was intended to raise Christian bondsmen to the position of free men effectually prevented the propagation of Christianity among them. The act of baptism being made equivalent to an act of manumission, it was to the owner's interest to keep his slave in ignorance; and thus a law made to encourage Christianity actually prohibited it."

It is not easy for us now, either in Britain or in the Cape Colony, to realise the circumstances in which the early work of the missionaries was carried on at the Cape. While some masters were kind and just to their slaves, and even took steps for their education and that of their children, the majority of the slave-holders resented the work of the missionary as a gratuitous and even dangerous interference with those over whom the law gave them power. Perhaps the disturbing action of Christianity in such a state of society cannot be better brought out than by reciting an anecdote given in the life of Mr. Campbell, and connected with the early labours of Mr. Bakker, the missionary working among the serfs and slaves at the colonial village of Stellenbosch. Mr. Campbell having been sent by the London Missionary

Society in 1812 to inspect their stations and report on the work in South Africa, visited the Mission at Stellenbosch, near Cape Town, and attended Mr. Bakker's slave meeting on the Sunday. Mr. Kicherer preached, and one of the slaves present attracted the notice of Mr. Campbell. On inquiry, he was informed that the slave in question had long been an excellent Christian. At first he had attended the Christian meetings secretly, and without his master's permission. One day his master called him into his room and threatened him with a severe flogging if he ever went to the Christian meetings again. The slave replied to this, in all gentleness: "I must tell the Lord that," and quietly left his master's presence. So great was the impression made on his master by this reply, that he allowed all his slaves to go to the meetings; and when Mr. Campbell visited the meeting in Stellenbosch this slaveholder and his wife were among those present. This story shows very clearly the incompatibility of Christianity and slavery, and it reveals to us the religion of Christ establishing in Stellenbosch similar relationships between master and slave to those which it induced between the slaveholder Philemon and his slave Onesimus.

Owing to the circumstances of the country, the efforts of the missionaries became concentrated in colonial towns and in certain "institutions" or native villages where freedom was enjoyed, on the one hand, to teach Christianity, and on the other to exercise the rights of personal freedom and responsibility. The first of these institutions was established at Bethelsdorp, and it was succeeded by others at Pacaltsdorp, Zuurbrak, Kat River, Oxkraal (Hackney), Hankey, and Uniondale. Practical industry, as well as spiritual and intellectual training, was aimed at in establishing these institutions. Mr. Campbell says of the gardens of the people of Bethelsdorp, which were at some distance from the village, that they were the most extensive which he had seen on his landward journey from Cape Town to Bethelsdorp. At Hankey, the missionary, Mr. William Philip, eldest son of Dr. Philip, of Cape Town, successfully accomplished an engineering work of considerable magnitude, by which, having tunnelled through an intercepting hill, he was able to lead out a stream of water from the Gamtoos River at such an elevation as to bring into cultivation and irrigation a large extent of good land, on a farm

which had been purchased by the Society in 1822. The Kat River Settlement was established in 1828 in a fruitful and well-watered region, where it was possible to apportion garden-lots of land as well as village grazing-lands. The district was called Stockenstrom, after Sir Andries Stockenstrom, who made this suggestion on behalf of the Hottentots, and also in the hope that they would form a barrier between the warlike and restless Kafirs and the Colonists. This expectation was fully realised in the wars of 1835 and of 1845. The Hottentots were then of the very utmost service to the Colonists; and as the Kafirs had counted on their help, they took every opportunity to wreak their vengeance upon the people of Kat River. In the war of 1851, however, a defection among the Hottentots took place, some joining in the movement which it was confidently anticipated by the Kafirs and the more ignorant natives was to drive back the white man into the sea. Notwithstanding the ruin produced by war, considerable prosperity has attended the Kat River Settlement, the people of which have shown liberality in supporting and extending Christian work. Some twenty years ago they were able to support their own missionary.

So long as serious disabilities rested upon the coloured people who were not slaves, these missionary institutions were more or less places of refuge as well as of Christian instruction. When all disabilities were removed before the common law, one reason for maintaining these institutions was taken away; and when to this was added the increased number of churches for coloured people in the colonial villages, the inhabitants of missionary institutions gradually sought the higher wages which they could obtain in towns and villages, without sacrificing either their personal freedom or their religious privileges. Such institutions continue to be of permanent value when they become centres of higher education and industrial training, as is the case in the Lovedale Institution, and as the Society hopes may be the case at Kuruman. Especially are they of value when they become the sources for the supply of native ministers, on whose instrumentality so much depends with reference to future work in the districts to the north.

It is not given out that slavery at the Cape was worse than it was elsewhere. On the contrary, it was probably milder than in many other places. The jealousy of the slave- and serf-holders was quite equalled in other countries. From the first, as we have said, there

were always some who sympathised with mission work, and the old South African Missionary Society was supported by those friends of Evangelical effort. As education spread in the country, however, the Dutch Church itself embarked in mission labour, not only in colonial villages where European missionaries were not at work, but also and more recently in missions to the heathen people beyond the Colony. There could be no higher tribute to the work of the early missionaries than this, that those who first opposed it are now engaged in it in their own villages and outside the Colony—sending their own sons and daughters to the work, and supporting them in it by a mission fund raised within the Dutch Reformed Church of the Cape Colony. Thus, too, the Cape Presbyterian Church has attained to the symmetry of a true Church of Christ by possessing a propaganda or missionary function.

The Gariepine people—Hottentots, Bushmen, and Korannas—were a very degraded race of men when Christianity first came to them. It would be difficult to conceive of a people lower down or more abject. At this time, too, they were fast dying out. But after the advent of Christianity, which was contemporaneous with the establishment of the English Government in the country, the decrease came to an end, and a steady increase has since taken place. At the commencement of the century the Hottentots did not number 15,000. In 1836 they were estimated at 32,000; in 1865 they numbered 81,961; and in 1875 they numbered 98,561. With reference to this increase great credit is due to the English Government; but had there been no mission work among the serfs and slaves, and no righteous men to plead their cause, the decrease of the last century would never have been interrupted. We have here a case of Christianity taking hold of the most degraded and lifting them up; for it may be said that the Gariepine people at the Cape are now all professing Christianity.

The Missions to the Griquas, or half-caste Hottentots, in the countries now known as Griqualand West and the Free State, were begun as early as 1801, and were carried on with marked success. In both countries the people reached a high degree of education and of outward prosperity, both at Griquatown and Philippolis, the Dutch language being that chiefly used. The Chief Waterboer ceded his jurisdiction

to Her Majesty's Government soon after the discovery of diamonds; but the difficulty and expense connected with securing personal titles to their farms and holdings under the British Provincial Government acted prejudicially upon the native landowners, some of whom were even forced to sell the land itself to pay the court expenses connected with securing their title to it. By the advice of Sir George Grey, the Griquas under the chief Adam Kok sold their lands in the Philippolis district, and an unoccupied district, since called East Griqualand, was given to them under Her Majesty's protection. This is now part of the Cape Colony. This scheme was a very favourable one to the Free State; but it was also advantageous to the Griquas, and shows what can be done by tact and resource by a Central Government in a country where there is so much unoccupied land in one part, and occasionally so much pressure for land in another. The Griquas of Philippolis were, twenty years ago, supporting their own minister and schoolmaster, and continue to do so in Griqualand East under Mr. Dower's care. The Griquas and other natives of Griquatown district are now under the care of the Dutch Reformed Church. The majority of the people, however, are in Kimberley or on the Vaal River, employed in different ways in connection with diamond mining. Many of them are under the care of Mr. Ashton, Barkly West; others are members of the native churches on the Diamond Fields.

In Bushmanland, as the northern part of the Cape Colony was then called, mission effort was put forth at the beginning of the century in behalf of the Bushman and Hottentot branches of the Gariepine people. No permanent Bushman station was ever formed, but individual Bushmen coming under the influence of Christianity settled with Hottentots and other natives at mission stations. We find that so early as 1803, Mr. Kicherer, one of the Society's missionaries in the Orange River district, who had been born and educated in Holland, visited Europe, accompanied by three Hottentot converts. Kramer, Anderson, and Helm carried on the work in the Orange River region, and were the founders of the Griqua Mission.

Beyond the Colony, in Namaqualand, Mr. Albrecht, a German, commenced a mission in 1806. He was followed in 1811 by Mr. Schmelen, who laboured there for many years, and in 1830 printed in Cape Town his translation of the Gospels in the Namaqua language.

One of the early difficulties of the Namaqua Mission was the opposition of Africaner. This chief was a fierce and resentful man, sparing neither native village, mission station, nor Colonist's steading in his work of destruction and plunder. It would seem Africaner was first impressed with a letter and message from Mr. Campbell, in which reproof and warning accompanied earnest advice. These impressions were deepened and developed by the instructions of Mr. Ebden and Mr. Moffat, whose first mission was in Namaqualand. No story of Christian work in any part of the world is more impressive than Mr. Moffat's account of his journey with Africaner, now clothed and in his right mind, through the farms of the astonished Colonists, to Cape Town, where he presented this troubler of the border to the Governor —a welcome trophy of the new mission.

It is now twenty-five years since the Society ceased to be formally connected with the churches which it planted and watered for many years among the Gariepine race and the slave population in the Cape Colony. Some churches have become connected with the Dutch Reformed (Presbyterian) Church of the Colony. The flourishing church at the Paarl is an instance of this. The work at Colesberg has come under the auspices of the Episcopal Church. One of the churches planted by this Society at Grahamstown has joined the United Presbyterian Church; the other is connected with the Congregational Union of South Africa. The majority of the mission churches of the Society have formed themselves into a Congregational Union. At first it was an Evangelical Union, which included Presbyterians. The Presbyterian ministers withdrew, perhaps under outside, old-world pressure. At Lovedale there is a Congregational professor uniting with Presbyterian colleagues in the training of Christian pastors. In all new countries the exact pronunciation of the word Shibboleth is not regarded as of any importance; and this broad-mindedness has been largely taught by the catholic methods of the London Missionary Society. There is probably not a Christian congregation of any size from one end of the Colony to the other where the work of the Society is not in some way represented. To it many of the leading men of the Colony of the present time owe early instruction and impulse for good. And this is true without in any way minimising the great work accomplished in the Colony by other societies and churches.

CHAPTER III.

Bantu Missions.

Dr. Van der Kemp commenced mission work in Kafirland, under the Chief Gaika, in 1799. After teaching and preaching for more than a year, this pioneer missionary was induced by the disturbed state of the country to retire into the Colony and commence his labours among the Gariepine people. In 1816 Mr. Joseph Williams commenced a mission on the site on which King Williamstown now stands, but died in 1818. It was in 1826 that this mission was established by Mr. Brownlee, who, with Mr. Moffat, arrived in South Africa in 1817. Mr. Brownlee had a distinguished career as a missionary and pioneer of civilisation. During his long period of service he never returned to England; but his influence was very great in the wide district where he was well known. He laboured with much diligence and success, and died at his station in 1871; having been joined in 1868 by Mr. John Harper, the present minister in charge of the Kafir congregation at King Williamstown. Its membership is large (over 500), but its work is carried on amidst great difficulty, chiefly arising from the fact that a large European town now stands on what was at first a mission station. It 1884 it was formally reported to the Society that the Europeans were using every means to get the natives removed altogether. Mission work in Kafirland was, at first, frequently interrupted, owing to the constantly recurring Kafir wars. Still, in 1836 the work was extended by the formation of a new mission at Knapp's Hope, where Mr. Kayser, of the University of Halle, carried on a mission for many years. Mr. Henry Calderwood and Mr. Richard Birt still further pushed on the evangelistic work on the Kafir frontier. At Peelton, where Mr. Birt has been labouring since 1848, an extensive educational as well as evangelistic work has been carried on. The work of female education here has been vigorously and successfully pursued by Miss Sturrock since 1864.

But in South-east Africa the labours of the London Missionary Society have been abundantly followed up by those of other societies. Without referring to the early labours of the Glasgow Missionary Society, the United Presbyterian Church, the Wesleyan Church, the Free Church, and the Episcopal Church have all sent earnest workers among the warlike Kafir tribes. The Rhenish Missionary Society and the Berlin Missionary Society have for many years successfully laboured both in the Colony and beyond its borders. The Paris Missionary Society has long carried on a vigorous mission in Basutoland, and has lately found itself in a position, aided by Basuto converts, to carry the work into the region of the Zambesi. The Kafir churches of the London Missionary Society are doing a good deal towards the support of their missionaries; but the difficulties connected with earning money by the natives, and the low rate of wages, are mentioned as reasons why the burden of self-support should not be prematurely pressed on them.

The tendency of recent Colonial legislation at the Cape is not such as to call forth the approval of Christian people. It may be generally described as tending to reduce the power formerly exercised in the Cape Parliament by the natives as voters, and to remove all obstacles to the free sale of strong drink throughout Kafirland. By the one movement several educated Europeans who are members of the Colonial Parliament, and who owe their seats largely to the native vote, will probably be outvoted at next election. The removal of all restrictions in the manufacture and sale of spirits by the Colonial Government, and the remitting of the revenue which every other civilised government derives from the taxation of the manufacture and sale of strong drink, leads one gravely to doubt the steadiness with which the present Cape Government has kept before its mind the well-being of the community as its supreme object. Their recent steps have been met with earnest remonstrances on the part of Christian workers in Kafirland, and by many influential Christian people elsewhere.

The Bantu Mission in Bechuanaland was commenced in 1817 by Mr. Robert Hamilton and Mr. Read. As in the case of the Mission in Kafirland, the disturbed state of the country interfered much at first with the progress and the permanence of the Mission. The two men,

John Brownlee and Robert Moffat, who were destined to give permanence to Christian work among the Bantu people in Kafirland and in Bechuanaland, sailed to South Africa in the same ship, and both in early youth had followed the same healthy life of gardeners, a training which helped them much in their efforts to teach agriculture and gardening to the natives. In 1820 Mr. Moffat, who was now withdrawn from the Namaqua Mission, was accompanied to Kuruman by Mr. Campbell, who had previously visited Bechuanaland, and obtained the consent of the Chief Mothibi to the settlement of missionaries in his country. Mr. Hamilton laboured in this mission till 1851, when he died at Kuruman. Kuruman was a centre from which itinerating work was carried on among the surrounding towns and villages, and Mr. Hamilton was a diligent and frequent visitor at these preaching stations.

Mr. Moffat gave early attention to the language of the Bechuana tribes, which is spoken over an extensive region. Portions of Scripture were first printed, and reading lessons. Then the New Testament and Psalms were printed in one volume during Mr. Moffat's visit to England in 1839–43, along with a hymn-book in Sechuana, and the "Pilgrim's Progress." Besides preparing his well-known "Labours and Scenes," Mr. Moffat, by his eloquent descriptions of native life, imparted additional interest to the mission work in the minds of the Christian public. Mr. Helmore joined the Bechuana Mission at Likatlong in 1839. Mr. Ashton accompanied Mr. Moffat, on his return to Kuruman, taking charge of the native press and assisting in the work of translating the Old Testament. In 1841 Dr. Livingstone and Mr. W. Ross joined the Mission. Mr. Ross settled at Taung, and afterwards, for a time, at Mamusa and Likatlong, in South Bechuanaland, where he laboured till his death in 1863. Mr. Roger Edwards accompanied Dr. Livingstone on his first journey into the country north of Kuruman. The station which these pioneers first occupied was at Mabotsa, where they resided together. Afterwards Dr. Livingstone joined the Bakwena tribe under the Chief Sechele, and laboured among them as a missionary for some fifteen years. Mr. Edwards carried on a mission among the Bakatla at Mabotsa, and in 1846 was joined by Mr. Inglis, who laboured among the neighbouring Bahurutse at Linokana. These missions now formed

a chain leading into North Bechuanaland and the regions beyond, which were then a *terra incognita.*

The Society now met with a repulse from the Transvaal Boers, who, having secured their independence by a treaty with Her Majesty's Government in 1852, signalised their freedom from restraint by breaking up the stations of Dr. Livingstone at Kolobeng, Mr. Edwards at Mabotsa, and Mr. Inglis at Linokana, as well as the Wesleyan station with the Barolong at Setlagole. Dr. Livingstone went to the north to open up regions for Christian missions, where his operations would be undisturbed by the Boers. Driven away as an evildoer by the Boers, Mr. Edwards proceeded to Port Elizabeth, where he worked among the Bantu labourers who are employed there; and so highly esteemed was he by his fellow-townsmen, and so much was his work thought of, that at his death the Colonists built a native church in his honour, called the "Edwards Memorial Church." Mr. Inglis went to Canada, where he laboured with acceptance till his death as a pastor of the Presbyterian Church in that Colony.

The links which were thus rudely broken by the action of the Transvaal were not replaced for some time, but in 1858 a mission was despatched to the Matebele country under Mr. Moffat, and one to the Makololo, on the Zambesi, under Mr. Helmore, after the retirement from the Society of Dr. Livingstone. The attempt to establish a mission to the Makololo led to the death of Mr. and Mrs. Helmore and two children, and of Mrs. Price and her child; and the Directors of the Society appointed the remaining missionaries to occupy Shoshong and Molepolole, thus filling up the links of the chain again. The Mission to the Matebele was successfully introduced by Mr. Moffat to the old chief, Moselekatse, who apportioned to the missionaries the station of Inyati, which has long been the most distant of the Society's missions in those regions.

The Mission to the warlike Matebele Zulus has not yet succeeded in forming a church of converts. The unspeakable moral degradation of the people, as well as the military constitution of the tribe, are the formidable obstacles which the missionary has to contend with. In Matebeleland Christianity means revolution; and to be a Christian a man would be regarded as directly abjuring the chief. A considerable change, however, has taken place in the social con-

dition of the tribe. The constant teaching and preaching of missionaries for so many years has raised the tone of the people, although "superior physique and special moral and spiritual degradation" would, alas, still adequately describe the Matebele. The foolishness of preaching will yet, however, doubtless conquer in Matebeleland.

Reinforced in their number from time to time the Bechuanaland Mission has grown steadily, and now occupies the field from south to north, the enterprise of Mr. Hepburn and the Christian Church at Shoshong having led to the evangelistic work among the people at Lake Ngami—the chequered history of which has recently been published. The Society is happy to have the assistance of the Wesleyan Mission to the Barolong at Mafeking, being a branch of their work at Thabanchu, which, again, was connected with their earlier work at Boetsap. With this exception Bechuana missions may be said to be in the hands of the London Missionary Society, and through Bechuanaland, and by means of Bechuana evangelists, the work must be pursued to the north. Mr. Wookey has recently visited the Kalahari Desert, which he finds to contain inhabitants and already a few Christians, who have picked up a knowledge of the Gospel in Bechuanaland.

The work of training native ministers in Bechuanaland was undertaken first at Shoshong in 1873, and afterwards at Kuruman, where the Moffat Institution has been erected. Mr. Price and Mr. T. Brown have charge of the Society's educational work at Kuruman. Already a good many native ministers have left the Institution, and engaged in work among their fellow-countrymen. Indeed, at the present time every town and village in Bechuanaland may be said to be possessed of its village church, which is usually its schoolroom during the week. Higher education and industrial training have been aimed at for some time in Bechuanaland, but have not been secured, on account of the disturbed state of the country in recent years. Permanent peace has now been established in South Bechuanaland; and it is to be hoped that the Society will soon find itself in a position to prosecute its work in this direction with vigour and success.

CHAPTER IV.

Incidental Results of Missions.

In obeying the command of Jesus Christ to spread His Gospel, missionaries in South Africa, as elsewhere, have found themselves incidentally not only the teachers of a new religion, but the pioneers of European civilisation, and the makers of fresh pathways for peaceful commerce. Much of our information in England concerning South Africa has been furnished by missionaries. For many years the Secretaries and Directors of the Missionary Society were probably better informed about South Africa than anyone else in England. It was a missionary who first followed the course of the Orange River; it was missionaries who first crossed the difficult country between the western and the central parts of the continent. Namaqualand and Damaraland were first described by missionaries. The "Travels" of Mr. Campbell in Bechuanaland, the "Researches" of Dr. Philip, the "Scenes and Labours" of Dr. Moffat in Bechuanaland, the Transvaal, and Matebeleland, and the "Missionary Travels" of Dr. Livingstone, describing his journey from the Cape to the Zambesi, and from the Atlantic to the Indian Ocean, made important additions to the information of the civilised world. Livingstone said that "the end of the geographical feat was but the beginning of the missionary enterprise." But it would, perhaps, have been more correct to say that the geographical feat in his and in other cases was part of the missionary enterprise.

The presence of Christian missionaries on t e north of the Cape Colony, in 1823, no doubt saved the Colony from an invasion of some 50,000 savage warriors. Mr. Moffat and Mr. George Thompson, author of "Travels and Adventures in South Africa," both relate how Mr. Moffat, hearing of the advance of the Mantatees, rode from Kuruman to Griquatown to request the aid of the Griquas, now a civilised people, and settled under the rule of the Chief Waterboer. The Griquas met the advancing host at Thakong (Lattakoo); and the power of mounted men possessed of fire-arms over footmen armed only with the assegai was fully shown. The divided and defeated enemy were com-

pelled to flee, some directing their course to Basutoland, while others made their way northwards, destroying and being destroyed, till they reached the Zambesi, where we find them twenty years later appearing as the friends and attendants of Dr. Livingstone in his first journey across the continent. The devastation of the Cape Colony was thus prevented by means of Christian mission work on its northern border, and falls to be mentioned among the indirect benefits of missions.

Another and perhaps higher service was incidentally rendered by certain missionaries of the London Society in South Africa. Dr. Philip was appointed superintendent of the Society's Missions in South Africa in 1819, and performed numerous journeys in all parts of the Colony and beyond its borders. It is not pleasant to say so, but the legislation of the English Administration of the Cape about this time tended temporarily to aggravate the serfdom of the Hottentots, and make it more like slavery. The lands of the institutions were circumscribed; able-bodied men were prevented from settling there without the permission of the neighbouring landdrost; in fact, "the young Hottentots were compelled to serve the farmers at wages fixed by their employers." Worse than this, a proclamation was issued, in "which the landdrosts of the several districts were empowered to bind as apprentices to any farmers selected by themselves, for a period of ten years, all Hottentot children of the age of eight years whose parents had been in service at the period of their birth." It thus seemed that the power to enslave the Hottentots, which had never been conceded by the Dutch East India Company, was about to be granted by the Government of England. Having first acquainted himself with the facts of the case, Dr. Philip sought to obtain redress for the oppressed serfs at the hand of the Cape Government; but so strong was local prejudice, ignorance, and injustice, that he failed to influence those in power in South Africa. Proceeding to England, however, his representations had complete success. Some of the noblest men of the day supported his demands, with the result that the Cape Government, hearing what was taking place in England, in 1829 issued the well-known Fiftieth Ordinance, which placed all natives who were not slaves on the same footing as Europeans before the common law. Not only did the English Government concede so much, but it went further, and in the Order in Council an important

clause was added, to the effect that it should not be competent for any future Colonial Administration to repeal any of its provisions. This "Fiftieth Ordinance," as it is often called, has also been termed the Magna Charta of the aboriginal races of South Africa. It was cheerfully granted by the British Parliament, but not until information and argument had been copiously supplied by Dr. Philip and the eminent men who were his fellow-workers. It is all the more important to recall this Ordinance to mind at a time when, as is well known in the Colony, there is an openly expressed wish on the part of a certain school of Cape politicians to rescind or nullify it.

I may not omit from this brief retrospect another and still greater work of the same nature. The emancipation of her slaves by Great Britain in 1838 was the directly and clearly traceable result of the revived evangelistic work of the English churches in our colonies and throughout the world. What took place in South Africa occurred in other colonies, where there were slaves and slaveholders. The New Testament is the charter of human freedom. Education and an open Bible turn chattels into men, and slave-owners into brethren in the common Lord. These results flow from Christianity as daylight follows the rising of the sun. The English Christians who had sent out missionaries to our colonies not only taught Christianity to the slaves in these colonies, but became themselves, through the letters of their missionaries, correctly informed as to what slavery really was in practice. Some of these able missionaries, in the course of time, returned from these countries of oppression, and described on hundreds of English platforms what they had seen and heard of the horrors and inhumanities of slaveholding; and what their own experiences had been at the hands of enraged masters, whose Christianity had been crusted over by a callous and hard-hearted love of gain, and who were able to give a number of plausible reasons why the royal law of Christianity did not extend to Africans—at least, not to those who were their purchased property. Not the least able of those who gave information on this great question was Dr. Philip, who, on this occasion, was accompanied by Mr. Read and by natives of South Africa. The emancipation of her slaves by England, and the voluntary remuneration of the slaveholders out of the taxation of the country, were actions dictated by the public conscience of a nation which never before so well merited the name of Christian.

At the Cape, as elsewhere, at the time of the emancipation of the slaves, the Christian teaching of past years bore fruit in another way. That no riot or outrage took place at the Cape, when on one day 35,000 people found themselves free, must be largely ascribed to the religious teaching which they had received.

Just as the commerce of England and its political and administrative status have incidentally, but largely, benefited by the labours of missionaries in every part of the world, so, in this matter of the freeing of her slaves, it is easy to see that England was not the loser, but the gainer, by her unselfish Christian action. Well had it been for the United States—both South and North—had Christian principle there asserted an equally powerful sway over American public policy at any period between the Declaration of Independence and the breaking out of the Civil War. What the English nation paid in money—accompanied with much excitement and Christian repentance for a huge wrong long persisted in—that our American children paid in their own best blood, shed by one another, before their Government allowed the oppressed to go free. So much does England owe to the revived evangelistic movement of the present century. The best policy and the truest diplomacy are never apart from righteousness.

South Bechuanaland is now under the sovereignty of the Queen, and the people of that country have a recognised position under their own vine and under their own fig-tree. In connection with the past history of South Bechuanaland, it does not overstate the truth to say that the presence in it of the London Missionary Society saved it, by means of the tact of Sir George Grey, from being overrun and seized by the Transvaal in 1858. It is equally true that both England and the Cape Colony owe their present open trade road into the interior of the country to the mission work of the London Missionary Society; it is one of the incidental results of that work. And possibly, and still in an incidental way, the Society may lay Her Majesty's Government, and both natives and Colonists, as well as British merchants, under further obligation; only unhatched chickens should not be counted. Enough has been said to show that the old Missionary Society has done good work, directly and indirectly, in South Africa, and that it is worthy of the fullest support and confidence of all Christian men.

Alexander & Shepheard, Printers, 27, Chancery Lane, W.C.